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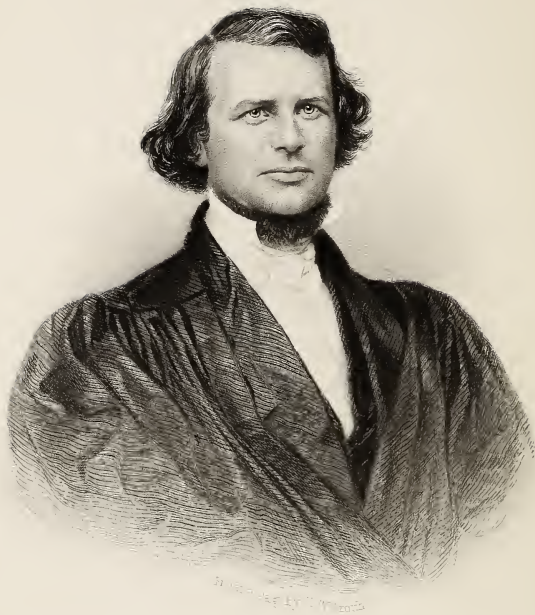
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MEMOIR
of
HARRINGTON.

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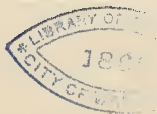
MEMOIR

OF

REV. JOSEPH HARRINGTON,

BY

WILLIAM WHITING.



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PREFACE.

THE following brief Memoir of my friend and classmate has been written, at the request of his relatives, in the chance intervals of time snatched from engrossing professional labors. If it fails to do justice to his sterling worth, it may yet be accepted as a sincere tribute of affection and respect.

W. W.



MEMOIR.

JOSEPH HARRINGTON, JUNIOR, was born in Roxbury, Massachusetts, on the 21st day of February, A. D. 1813. His father was a lawyer, who practised his profession many years in Norfolk and Suffolk Counties, and occasionally held court as a justice of the peace. His mother still resides at Roxbury, the survivor of her husband and eldest son, whose life is the subject of this brief narrative.

The years of childhood are not unfrequently passed over as unworthy of notice. It is true that they are usually wanting in striking incidents; but those are not the only ones to be deemed important which excite the imagination, arouse the feelings, or seem to have been followed by obvious results.

The genuine history of childhood is purely psychological. Its true object is to reveal the earliest tendencies of the mind, — to lay open the head-springs and rivulets from which the stream took origin; and the successive contributions from verdant meadow, shady grove, or rocky cliff which united to form the mingled tide of life.

Whence, and under what circumstances, the youth received those successive impressions which have moulded the character, — how the world would have been changed to him had his early tendencies, or the influences acting upon him, been different from what they really were, — what were the laws of his spiritual being established thus early, and how they transmitted, reflected, or distorted the rays cast upon it by the phenomena of life, — these inquiries, and such as these, in relation to any human soul, would not be without interest.

Yet, however curious or valuable they might prove, as affording the means of ascertaining by early observation the elements of the true orbit of the mind's progress, such elements are rarely noticed, and genuine data are seldom preserved. General recollection and vague impressions alone remain of facts seen through the misty medium of intervening years, and these are often colored by the sentiments of a too friendly observer.

This is not the only difficulty in the way of ascertaining the precise truth. When an individual, even of tenacious memory, and prone to retrospection, attempts to regain a clear and definite recollection of what he himself was in early childhood, he will find that he has undertaken no easy task. He will be pained to learn that he cannot feel completely certain as to the phases of his own moral or mental constitution through its various successive changes. Some leading facts may, indeed, have established themselves in his memory; but all else that made up the scenery of early life has sunk irrecoverably into uncertainty and forgetfulness.

If the philosophic mind finds such difficulty in tracing the vestiges of its own early experience, it is worse than useless for the stranger to attempt it.

It is to be regretted that so little is now known of the early life of the subject of this Memoir. He is remembered as a bright, active boy, who engaged ardently in childish sports, feared nobody, and always stood up for the weaker side. Resolute and determined, he was always ready to maintain his own rights whenever he considered them assailed, either by overbearing schoolmates or by the village mistress herself; appealing to no one for aid in such emergencies. Upon one occasion, while at school, as early as his sixth year, it was thought proper to inflict some punishment upon him to insure obedience, but when the schoolmistress was about to apply the ferrule, our active and athletic pupil seized the instrument which he thought destined to disgrace him, and threw it in fragments on the floor. The teacher yielded, and the boy triumphed for the time, but came the next day with a humble apology, insisted on by his parents, who were perhaps roused by this incident to that deep anxiety and watchfulness which became the means of developing in his mind much that afterwards ennobled his life.

But there were other elements of character which were strongly marked, even at this early period. Of these, one was a genuine and enthusiastic love and reverence for his mother: it was more than affection; it was profounder than respect; it was not mere obedience, which may be enforced by a sense of

duty, — it was an elemental law of his nature; it was the native loyalty of the heart to its true sovereign. Such hold, fortunately, had his mother upon the destiny of her son; she alone could have controlled the wild and stormy elements that were pent up in this boy's breast.

The first law of manhood is obedience; it is the foundation of self-control, and is the only element by which allegiance to the sovereignty of conscience is recognized and enforced; obedience first to the earthly parent, then, as the soul becomes cognizant of its relations to God, obedience to his will. Obedience, not from fear, not from compulsion, but from filial love, was one of the beautiful laws that, from his earliest years, was planted in the mental constitution of this brave child; thus making a strong contrast with the resolute and turbulent will, which it was destined in future years to control and subdue.

On one occasion only, and this when he was seven years old, his mother thought it necessary to reinforce her influence by inflicting corporal punishment. With emotions which her tears plainly revealed, she gave herself up to this twofold sacrifice; the noble heart of this her oldest son was melted; he was overcome by the suffering of his mother, and throwing his arms about her neck, he made a promise, which he always kept, that she should never again have occasion to punish him for disobedience.

An incident of his boyhood is related which illustrates his determination to be faithful to this prom-

ise. When about twelve years of age, he was spending a holiday in various amusements with his schoolmates, and was invited by them to jump into a pleasure-boat which lay moored to the shore. After some time they unfastened the boat, and were pushing off, when Joseph perceived their intention. He at once requested the boys to set him on shore, and when they refused, he replied that he must go on shore; that he had promised his mother never to go out in a boat without her leave; that he had on new clothes, and should be sorry to spoil them; but that, unless they would put back, he would jump overboard and swim ashore. The boys yielded, and he landed alone, having indeed lost the company of his playmates, but having gained self-respect and the satisfaction of doing his duty and keeping his pledge.

Among the instructors whose influence upon him seems to have been most permanent was Edward Bliss Emerson, a man of great purity and simplicity of character, uniting exquisite delicacy and sensitiveness with an earnest, religious purpose, sterling common sense, and a wide and generous sympathy for all.

Elegant and graceful in manners and address, rich in the stores of classic learning as well as of polite literature, graced with every quality that could fascinate youth, or command the love, respect, and admiration of manhood, Mr. Emerson exercised an irresistible influence over every one with whom he was intimately associated.

Mr. Harrington often, in after years, mentioned

with reverence and gratitude the name of this faithful instructor, who so early passed away, the first stricken from that brilliant constellation of men of genius bearing his name.

With good health, constant attendance upon the excellent public schools of his native place, and in the bosom of a home made attractive and joyous by a numerous family of brothers and sisters, who grew up in mutual affection for each other, the young scholar passed the first fourteen years of his life.

In September, 1827, he entered Phillips Academy at Exeter, New Hampshire, at that time under the charge of "Dr. Benjamin Abbot and Dr. Gideon Soule, whose names strike many a hallowed chord of association in the past, and who are remembered with gratitude by a long line of illustrious pupils." The Rev. A. A. Livermore of Cincinnati, a fellow-student at Exeter and a classmate at Cambridge, thus writes of his first appearance at the Academy: —

"I well remember his fair, open face, his light hair, and affable manners. He was a specimen of a healthy, genuine, fine-spirited New England boy. My impression is clear, that, if one word were used to describe him then, that word would be *magnanimity*. His mind was a good one, but his strength lay in his heart and character. He would not allow meanness in plays, or tyranny of the strong over the weak. His clear, blue eye would flash rebuke at any unworthy compliances, and his manly voice would ring out an indignant condemnation. He was active and athletic, excelled in manly sports, and did with might and

main whatever he undertook, whether it was to get a lesson, catch a fish, or win the game. He was a good scholar ; but his nature did not run up in any brilliant eccentricities or specialties which mankind commonly call genius. His genius was rotund, complete, equal to every occasion. Physically, mentally, morally, he was a high-toned, healthy human creature, and he carried this wholesome equipoise through life. He could do all things well, and maintained, both at the academy and in college, high rank as a scholar. His moral conduct and deportment were unexceptionable, and his heart poured out a constant tide of good feeling. As a friend, he was always true, frank, and sincere, and he entered with warmth and heartiness into all the school-boy confidences and ardent sympathies of youth."

Few incidents are recorded which would give point and distinctness to those delineations of his school days. That he was thoroughly prepared for college is well known, and that preparation could have been obtained only by constant application to his studies.

He entered Harvard University in the summer of 1829. That day on which the name of the young student is recorded upon the rolls of the University should be remembered as one of the most important eras in his life. He has thus abandoned the busy mart, the stirring scenes of commercial enterprise, the excitement of politics, the hope of wealth, and has consecrated himself to the pursuit of learning. He has exchanged the noisy and rattling pavement for the shady walk ; the dusty race-course for the "academic grove" ; the rough struggles of actual business for the intellectual contests of Greek

philosophers; the stock-list and price-current for Thucydides and Xenophon and the ponderous tomes of the schoolmen.

That the young and ambitious scholar, withdrawn from the immediate care of his parents, thrown into fortuitous association with many young men of his own age, beginning, as it were, a new life, breathing a new atmosphere, and burdened with new duties and trials, surrounded with novel pleasures and temptations, should be insensible to these changes could not be expected or desired.

That college life is encompassed with danger and temptation cannot be denied. There, alone, the youth is exposed to all the seductions of vice, while its deformity is veiled by the refinements of taste or disguised by sophistry. The hand of apparent friendship too often raises to the lips the honeyed but poisoned cup, and the unguarded conscience is too often betrayed into fatal error by the sneer of the libertine or the example of the open-hearted worshipper of Bacchus. The student who is above such unworthy influences may yet be in daily intimacy with those who have entered the university merely because it affords an elegant and fashionable mode of spending four precious years, — young men of no fixed principles upon any subject, thoughtless, indolent spendthrifts, who have no taste for knowledge and little capacity for acquiring it; who pride themselves upon their wealth or family, and expect that the wide world will be anxious to do them reverence when they shall be ready to receive it; scorning the ambitious student, who, rather than to waste the

midnight hours with jolly companions in idle dissipation, prefers to spend them in communing with the master-spirits of ancient times, and in treasuring up their immortal thoughts.

Then there is the danger of a too high-wrought ambition, that may lead to a miserable wreck of health and happiness. The rivalry of youth, not less intense than that of riper years, may lead the heart far away from the pure and serene atmosphere in which alone the tree of knowledge puts forth its branches and bears its fruit. College life, like the hot-bed, compels every seed either to rot or to germinate, and each plant must be developed according to the law of its own constitution. It will select of the various species of nourishment offered to it that which is congenial to its organization; the rest it will reject as poison. The law of its vitality will instantly decide what it shall absorb and what it shall refuse, and the result will disclose to us what that law was.

Thus life in college develops each student's pure individuality, and the young scholar from Exeter was no exception to the rule. He had attained knowledge enough of the preparatory studies to pass a critical examination for admission to the Freshman class.

Endowed by nature with a strong and healthy physical constitution, his active habits had tended to strengthen and improve it. He enjoyed the exhilaration of out-of-door air and exercise, and was accustomed, at frequent intervals, to walk a dozen miles or more in the day, without sensible fatigue. Dur-

ing vacations, he sometimes took long journeys on foot, with one or more of his classmates. He learned the arts of boxing and fencing, not only for the vigorous and healthful exercise which they require, but for the purpose of self-defence. His eye was quick, his judgment cool, his dexterity unusual, and his skill added not a little to that fearlessness or bravery which marked his personal bearing. He feared no man in single combat, armed only with nature's weapons. High-spirited, and quick to notice insult, he bore it from no one, unless followed by explanation or apology. Entertaining a high sense of honor himself, he could not tamely submit to a taunt more than to a blow. He was among the foremost in all the games of the "Delta," and his broad chest and well-developed form gave to his figure, though but little above the medium height, a certain solidity and dignity which corresponded with the manliness of his character. Yet, in all these athletic sports, even in the exciting broadsword exercise, he was always fair, courteous, and good-tempered, and he never forgot what was due to his adversary, whether victorious or not.

Full of good-humor at all times, and delighting in whatever gave pleasure to others, he was fond of daring frolics; and not a few of those wild pranks which sometimes annoyed the college tutors, and procured for his classmates "a miss" from recitation, were supposed to have been shrewdly planned and adroitly executed by this light-hearted youth; but he never destroyed a sixpence' worth of property, or intentionally wounded the feelings of a single member of the government of the University.

Perhaps it could not justly be said that he loved study over much; his vivacity of temperament, vigorous health, fondness for athletic exercise, and other peculiarities of taste and temper, were all against his becoming a recluse or a bookworm. Yet he conscientiously devoted his time to the college course of studies, always mastered his lessons, and held, as a scholar, an honorable position among his classmates. He was not inclined, at that time, to the study of abstract science; and the more recondite branches of mathematics, and metaphysics were pursued by him chiefly as means of mental discipline.

But he was a philologist; he delighted in the English classic poets. Chaucer, Spenser, Milton, and Shakspeare were the objects of his genuine and unaffected admiration. The Italian, French, and German languages were also studied by him with more interest than the ancient tongues, although there was less opportunity then than at present for attaining a thorough knowledge of them at the University.

The Italian first attracted him, because it was the language of music, — he had not then become familiar with the wild, harrowing pictures of the “Inferno,” the seductive stories of the “Decamerone,” the Christian chivalry of the “Jerusalemme Liberata,” or the touching sonnets of the poet of Vacluse.

But the literature of Germany early took a deeper hold on his imagination; and as he became more acquainted with the genius of the language, its radical affinity to the English, of which it forms so large

an element, its richness, vigor, and flexibility, its capability of being moulded to suit most opposite characteristics, and, above all, with the freshness, depth, variety, and independence of thought which are embodied in it and constitute its chief glory, he determined to master all its treasures.

As long as he lived, he never abandoned the learning or the literature of Germany, enjoying not only Goethe, Schiller, and the minor poets, but studying with ever-increasing interest the works of those great theologians who, by vigorous research, and faithful investigation, have rendered such valuable aid to the profession which he afterwards chose.

Music was a source of daily delight to him ; his organization was delicate, his ear accurate, his voice agreeable, and of good compass. Many a time in summer he wakened the midnight air with his gay carols, and often the silent and sombre walls of the old college buildings echoed back the trios and quartettes to which his voice added much of their grace and sweetness.

The college laws forbade the student to be present at the opera and theatre, but the laws of his constitution rendered these attractions irresistible, and as the tutors and professors themselves occasionally visited these places of amusement, he could see no valid reason why he should be driven from the shrine of the muses. But it was not mere amusement that he sought ; he was passionately fond of music ; every note melted into his heart, and the memory of fine passages was a perpetual joy to him. He practised the more remarkable parts of every

opera which he heard, and became sufficiently familiar with them, not only to understand them, but to appreciate the difficulty of every "cadence."

His appetite for the science became more intense as he better understood it, and his pleasure increased as his acquaintance extended from the well-known compositions of Rossini, Bellini, &c. to composers of a widely different order of genius.

The drama, both comic and tragic, was from his early youth a favorite source of amusement and instruction. The fine readings of the Kembles made a strong impression on his mind; every new point brought out by these great tragedians was remembered, marked down in his copy of Shakspeare, and not unfrequently repeated to his intimate friends, with much satisfaction. He was accustomed to study, and was perfectly familiar with the plays, not only of Shakspeare, but of Ben Jonson, and of most of the old English dramatic writers, and these were the fountains whence flowed that rich and pure language which seemed natural to him in later years. His fondness for dramatic performances did not cease till the more serious duties of life shut the door against such entertainments.

The study of elocution, then for the first time in the University made a special branch of education, engrossed much of his attention. Indeed, it was at that time a subject of general interest among the students, and not a few of the most distinguished scholars, in the different classes, entered into a generous rivalry with each other, in the practice of public speaking or declamation. A learned professor of

elocution laid down rules for training and exercising the voice so as to develop its full capacities, and gave in his own performances admirable illustrations of all that could be done by the orator, drilled and disciplined according to the rules of art. He taught his pupils that mere declamation, however elegant, graceful, or perfect in its intonations, has no power to excite the imagination or to touch the heart; that it is only when the speaker forgets himself, and is carried away by glowing thoughts, genuine sentiment, and uncontrollable enthusiasm, that his words are really eloquent and effective.

Young Harrington studied elocution as an art, and in his Junior year carried off one of the Boylston prizes for declamation, proving the high estimation in which his powers as an elocutionist were then held, and although no one could exceed him in the euphony of his manly voice, in the musical rhythm of his cadences, the propriety of his intonations, or in the ease and gracefulness of his gestures, yet his elocution fell short of that effect which it attained in after years, when he spoke unconsciously, from a full heart, and on subjects of momentous interest.

This practice of declamation, united as it was to a genuine fondness for dramatic compositions, gave him great advantages in the pursuits to which he was afterwards devoted, as a teacher of youth, and a preacher of the Gospel.

He was at one time much interested in the study of phrenology, of which Dr. Spurzheim was then an eminent advocate, and whose instructions were attentively listened to by many students of his class;

but neither for this nor for any other pursuit did he ever neglect his college duties, but was an exemplary student, and faithful to every lesson. His high sense of moral obligation; the consciousness that his future all hung upon the present; his dread of disappointing the just expectations of his parents, who had made great sacrifices to give him a liberal education; his personal ambition; and, above all, his love and respect for his mother, — conspired to add vigor to his manly resolves, that no duty should be left undone, and that neither music, the drama, the “Delta,” nor his love of wild adventure, should baffle his efforts to follow the straight path of laborious study. His occasional letters show the difficulties he encountered and the success he attained. The strength of a man’s virtue is known only by the power of the temptations he has vanquished; and that character is truly noble which obeys the imperious dictates of duty when it is opposed to the tastes, habits, and passions.

Few young men have passed through the fiery ordeal of college life with less cause for regret than he. His life was pure in every sense of the word. He was never guilty of profanity in earnest or in jest, and one who was his friend for more than twenty years, and who was, during all his college life, in the habit of daily unrestrained intercourse with him, and to whom, at all times, he poured out his heart as to a brother, cannot recall a single instance of coarse language, thought, or allusion uttered or suggested by him.

At that period of life when the thoughtless are too

apt to lay up for themselves a store of self-reproach, — the season of hot and impetuous blood, — his instinctive delicacy shrank in disgust from gross wickedness, and his high sense of honor repelled the idea of tampering with female innocence.

Yet he was a romantic youth ; his soul was filled with dreams of poetic beauty ; he paid profound homage to all that was graceful and lovely in man or woman ; and he not only worshipped the ideal and visionary, but was in truth an enthusiastic admirer of the actual. He was ready to bend the knee at the shrine of beauty, not senseless, insipid, and unmeaning beauty, but that higher and nobler quality which commands the admiration and respect of refined and sensible men.

This fact sometimes subjected him to censure for inconstancy. Yet the pure, chivalrous, and manly sentiments which he entertained towards all females formed one of the secret charms that shielded him from the thought of dishonorable trifling.

Accustomed to good society, he was scrupulously neat and unostentatious in his dress, and he was graceful and self-possessed in manners. If in early youth he had any tendency to display, it wore off when the earnest work of life began, and simplicity of heart and unconsciousness of self, indispensable conditions of saying or doing any worthy thing, were, in later years, the prominent features of his mind.

He was a sincere and truthful man ; he made no timid concessions or compromises, but stoutly defended his principles when they were assailed, and

in him the absent friend was sure to find a fearless and independent champion, whenever the occasion called for one. Though he loved to please others, he was no time-server, but a brave, self-relying, generous fellow, and had withal that further quality which lies at the basis of manly virtue, *decision of character*. He was resolute, but not obstinate; firm, decided, steadfast; he did not sit down satisfied merely because he had come to a conclusion, but he acted upon his determination. He had confidence in his own judgment, a strenuous will, energy and courage to bear and to execute.

Such were the striking outlines of his character when he left the University, understood as they then were by a few only of his intimate friends, but to them as palpable and clearly marked as were the features of his fine and beaming face.

Mr. Harrington was graduated in the summer of 1833, and received the usual degree of Bachelor of Arts. He was thenceforward to depend on his own resources, and not only to maintain himself, but to lend a helping hand to the younger members of the family. While in college, he practised rigid economy, for a long time giving up the use of meat, and living simply on bread and milk; and he contributed something to lighten the burden of his expenses by keeping school at Walpole. Shortly before the end of his last term, having obtained leave of the President, he went to East Greenwich, Rhode Island, where he became principal of the academy. While teaching there, he wrote the part which he delivered at the time of his graduation. After residing a little more

than six months at East Greenwich, he took charge of the Hawes School at South Boston, January 14th, 1834.

This was at that time reputed to be one of the most difficult of the Boston schools to manage, and held the lowest rank of them all. Some of its pupils were spoken of as "turbulent, refractory, and profane; and the young man, not yet of age, who dared to undertake its charge, was looked upon with curiosity and surprise by all." The spirit in which Mr. Harrington undertook this new office, the powers he brought to bear upon the hearts of his pupils, his success as a teacher of youth, the gradual bending of his energies to the great office of developing the religious and intellectual nature of those over whom he had influence, are well known to all who took interest in that school.

He was the founder of an association in South Boston, which still lives in full vigor, devoted to the literary, moral, and religious culture of its members, and their feelings towards him were expressed, upon receiving the news of his decease, in a series of resolutions which show how deep was the good impression his life and teachings had made upon the character and morals of the young men of that place.

"Whereas, recent intelligence from California has brought to us the sad tidings of the death of the Rev. Joseph Harrington, — one who had gone forth in obedience to the injunction, "Go, teach all nations"; and who has died with the Gospel armor on, in the active discharge of conscientious duty to the eternal interests of his fellow-man: And whereas, the deceased has sustained the very im-

portant relation of instructor to many of the members of this Association, and has been instrumental in making a deep impress for good upon the characters and morals of the young men of this place, —

“ *Resolved*, That by this allotment of Providence we stand as mourners at a father’s grave ; for in the wisdom of his counsels, in his assiduous care of our youthful minds, in his anxiety to make pure and noble impressions upon the yielding tablets of our forming characters, in his constant labors to mould us to manly and virtuous life, we have lost all of a father’s wisdom, care, and devotion.

“ *Resolved*, That we will, with warm interest, cherish those wise instructions, those noble principles, those disinterested labors for others’ good, that faithfulness to ourselves and to every duty which it was his labor and desire ever to inculcate in us ; and that, with all that is pure and good in our hearts, we will embalm his memory, as the only tribute to his manly talents and goodness of heart which is left us in this hour of affliction.

“ *Resolved*, That we deeply sympathize with his afflicted family in this dispensation, knowing how great must be the loss of one so friendly, so devoted, and so faithful in every relation of life ; and we trust that the blessed consolations of the Gospel which he preached, in which he lived, and in which he died, may be ministered to them, in all its healing richness and power.

“ *Resolved*, That these resolutions be entered upon the records of this Association ; and that a copy, signed by the presiding and recording officers, be forwarded to the family of the deceased.

“ BENJAMIN POPE, *President*.

BARNARD CAPEN, *Secretary*.”

Mr. Harrington's success as a teacher at the Hawes School was remarkable. His own generous heart, his fearlessness, his resolution and decision, his gentleness and good-humor, his absolute truthfulness and sincerity, the commanding qualities of his mind, his clear intellect, his love of justice, and his excellent scholarship, all combined to render him the man for such a place.

To deal with wild and turbulent boys, who have never felt the restraint of discipline, requires a fearless teacher; to repress profanity demands the presence, not of the timid, but of the brave and heroic man, who bows in reverence before God; to eradicate falsehood, there is need of magnanimous truthfulness to put it to shame. The bud of promise is unfolded only under the crystal lens of a pure and tender heart, that concentrates upon it the warmth of a thousand scattered rays of light and love.

That such apparently inconsistent qualities should be embodied in one individual is not to be often expected, but they were so combined in him, that each held its due influence in his well-balanced mind. One who was intimately acquainted with the Hawes School thus writes:—

“His insight into human nature was so keen, that it was often remarked by children themselves, ‘Nobody can tell a lie to Mr. Harrington.’”

“While he required perfect order in his school, he made every effort to relieve the tedium, by means of frequent change of position, and by music, teaching singing himself to his pupils. He also abolished the use of corporal punishment for girls, believing that by it their delicacy was

outraged, and thus the standard of responsibility was lowered. In introducing all these novelties into his school, he was regarded by some as an enthusiast and innovator, but the efficacy of these plans has been shown by their general adoption.

“ At the close of five years he gave up his school to prosecute more closely his theological studies, leaving it among the first in the city.

“ He lived to be fully repaid for all his unwearied exertions, and his anxious toil in this scene of his labors, by witnessing the worth, respectability, and usefulness of his pupils, as men and women, and by often receiving from one and another letters of undiminished affection and interest. While in Boston, a short time before his death, he met one of his first pupils, and congratulated him upon his success in life. His reply was, ‘ Mr. Harrington, all that I am I owe to you. Do you recollect when I was a reckless boy, and you had tried all common means to make me attend to my duties, you at last said to me, “ If your dear mother, who loved you so much, can see your conduct now, do you not think it will grieve her spirit? ” Then you touched the right chord, and from that hour I determined to become an altered being.’ ”

It was while in this field of arduous labor at South Boston that Mr. Harrington began to turn his attention towards the ministry. Nor was it an unnatural transition from the education of youth to the teaching of men. Any instructor who feels the responsibility and delight of unfolding to ingenuous youth the elements of moral and religious truth, who observes how readily the frank-hearted child receives impressions, and who thus perceives that his own errors are repeated by many of his pupils, his faults

daguerreotyped in their book of life, never to be wholly obliterated, can with difficulty avoid thorough and frequent self-examination. When that work is once begun, it will be prosecuted, not only from a sense of duty to himself, but from a just apprehension that the pure and trusting hearts of innocent children might otherwise be touched and soiled by the presence of some unhallowed thought emanating from their instructor.

Having once tasted that supreme felicity which flows from manly and successful efforts to exalt and ennoble any human soul, what wonder that he should feel that the path of duty and happiness lay in the same direction. It is but a short step from the genuine instruction of youth to the preaching of the Gospel to all. The progress of Mr. Harrington's mind towards this end was observed by many of his friends, and among them a distinguished Baptist clergyman, who was at that time most intimate with him, and who watched his career with almost parental interest, thus wrote of him, after his decease.

“MRS. HARRINGTON :—

“Deeply do I sympathize with you in the bereavement you have sustained by the recent death of your beloved husband. I have been acquainted with him for many years, and only to cherish toward him increasing respect and love. My acquaintance with him commenced at South Boston, while he was yet a young man, perhaps unknown to yourself. He had just succeeded to the mastership of the Hawes School; and as I was then settled in that part of the city, and had taken a house near to his school, he applied for board in my family.

I had no intention of keeping boarders, and, besides, felt a little prejudiced against the new master for having succeeded against my old friend Forbes, who was a rival candidate for the vacancy. But young Harrington appeared so frank and open, so intelligent and affable, and withal spoke so kindly of his unsuccessful rival, that my scruples were readily overcome, and in accordance with his request, he became a member of my family. He celebrated the twenty-first anniversary of his birth at my house, his parents, brothers, and sisters being present on the occasion. The characteristic joyousness which then beamed upon his features is still fresh in my memory. The morning of life dawned brightly upon him, and, alas! his sun has gone down while it was yet day. The many pleasant social interviews which I enjoyed with him while under my roof deepened the favorable impressions I had formed of him, and resulted in the permanent and uninterrupted friendship which has since existed between us. He was not only a scholar, and "a ripe and good one," enthusiastic in his profession as a teacher, but I soon found that his heart was set upon something higher than mere intellectual training, and that he had a growing desire for a profession in which he might devote himself more exclusively to the development of moral and religious truth. I endeavored to encourage and strengthen these aspirations. I had confidence in his Christian character. Though differing from him on some points of theology, I believed, and that belief has been confirmed by his subsequent history, that his ministry would be occupied more in setting forth the spirit and life of piety, than in dry speculations and unprofitable controversy. He had a keen relish for religious truth, no matter from whose lips it came, and seemed to feed upon it as upon the bread which cometh down from heaven. It has not surprised me to learn, that, in the various places where he has preached, he has been

known more as a Christian minister than as the advocate of denominational peculiarities. Nor am I surprised to learn that, in his last moments, when far from the home of his childhood, whither he had gone to carry the good news of salvation, and to furnish seasonably to the young, the adventurous, and the tempted the safeguards of our holy faith, — I am not surprised to be informed that, falling, as he did, with his harness on, in the midst of his benevolent and religious enterprise, he was sustained and cheered by the presence of God and the hope of a blessed immortality. I sincerely grieve at his death. He was in the maturity of his strength, full of life and hope. I can scarcely realize even now that he is gone, that those lips are sealed and that speaking eye closed for ever. Nay, my dear madam, we are not compelled thus to think of our departed friend. He is not dead, but hath ascended to a purer and a higher life, where, through the grace of our Lord Jesus Christ, we may hope, amid brighter scenes, to renew the acquaintance and the friendships of earth.

“When intelligence reached me of your husband’s death, I immediately wrote a letter of condolence to his afflicted father, but in the evening paper of the same day saw a notice that he, too, had gone, and was thus spared the necessity of human sympathy, which would have been but an inadequate relief under his crushing bereavement.

“Accept, Mrs. Harrington, these spontaneous reminiscences as a token of affectionate regard to the memory of your departed husband, with my earnest prayer that Heaven’s choicest blessings may rest upon you and the fatherless child.

“Your sincere friend,

“ROLLIN H. NEALE.

“Boston, August 1st, 1853.”

Always prudent in his personal expenditures, Mr. Harrington was ever ready to spend his money

for the benefit of others. He devoted a large portion of his salary at the Hawes School to liberal efforts in assisting in business some of the younger members of the family; and, moreover, by this praiseworthy generosity, incurred obligations which, though small in amount, required for their ultimate liquidation no less than fourteen years of heroic self-denial and untiring industry in labors outside of his professional duties. Only a few months before his death, he had the satisfaction of paying principal and interest, to the last farthing.

“It was while engaged in teaching,” writes one who knew him well, “that his mind revolved the serious question of his future profession. His previous inclination had been for the law, and he had gone through considerable preparatory study; but the ministry now claimed his solemn attention. The various worldly sacrifices of the latter were duly weighed. He seriously put to himself the question, whether he could relinquish all the gayeties of life, into which he had hitherto entered with much enjoyment. This and all kindred questions were long the subject of earnest and prayerful consideration. Believing that he could serve God in one honest walk of life as well as in another, he strove to know *His* will in his decision. The impulse to devote himself to his holy calling came, as he devoutly believed, from on high. He was standing, during morning prayer in his school-room, with closed eyes, leading the devotional exercise, when his doubt and questioning vanished, and his duty seemed to be clearly opened to him. With him, to know his duty was to form

his purpose, and to give himself entirely to the fulfilment of it. So in the case in question; from that moment he was a minister of Jesus Christ."

In a letter to his mother, written on an anniversary of this day of signal experience, he writes thus: "*This day, three years ago, my mind received that bias which it has since retained, and which I hope it may ever retain, — about 9.20 A. M. on Tuesday preceding Thanksgiving, 1836. The resolve was, I will be a public teacher of morals and religion.*"

It has been before observed, that Mr. Harrington was destined to the practice of the law, a profession to which his powers were well adapted, and in which, doubtless, he would have acquired distinction. Much of his previous education had tended in that direction, and the law was well suited to his ambitious nature, opening a field for exercising the highest and noblest powers of the mind, and, when pursued with high and honorable aims, calculated, not less than the clerical profession, to elevate the morals, to enlarge the mind, and store it with science, literature, and all that adorns the life and character of a high-toned Christian gentleman. He did not forsake the study of jurisprudence because he undervalued its dignity, or because he thought that the life of a religious teacher was less beset with temptation, or less likely to lead him astray, than that of a student of law. As a lawyer, he would have been no less upright and conscientious than as a clergyman; nor would he have tolerated the miserable cant which pronounces one person pious merely because he dons the surplice, or another

less virtuous because he ministers at the altar of justice.

He was well aware that the lawyer is brought into close contact with the naked heart of men. Their undisguised passions are laid open; no sanctimonious pretensions veil their real designs or their genuine characters, as, with passions roused to action, excited by great temptation or maddened by real or fancied injury, they pour their tale of wrong into the ears of their legal "confessor." Then the lawyer has his mission to perform, also, as a "teacher of morals and religion." He has many a golden opportunity to make an impression on the character of a client which time cannot efface. By a word or look, the majesty of a noble Christian character may be revealed, the unworthy impulse, the unhallowed intention stand rebuked, and be perhaps for ever crushed.

Fully appreciating the advantages of the legal profession, Mr. Harrington, after mature deliberation, felt himself called by duty to the ministry; and having thus made his choice, he entered upon the study of theology under the direction of Rev. George Putnam of Roxbury, continuing his school, however, at the same time, until the last year of his theological course.

In the autumn of 1839, he was sent by the American Unitarian Association, as missionary, to Chicago, Illinois, where he remained until the following April. At that time he returned to New England to solicit funds for the purpose of building a church. By his individual exertions he raised about \$2,500;

and the further sum of about \$2,000 being contributed by citizens of Chicago, the enterprise was carried to a successful issue; and before he finally withdrew from that place, his society was left free from debt. In September, 1840, he was ordained as an evangelist at Federal Street Church, Boston, the sermon on that occasion being preached by Rev. Dr. Putnam. In October of the same year he returned to Chicago, as pastor of the "First Unitarian Society" of that city, having on his way a hair-breadth escape from shipwreck. He reached Chicago on Saturday, the last day of October, and preached his first sermon as a settled clergyman on the following Sunday. There he first met Miss Helen E. Griswold, to whom he was married on the 6th of April, 1841. Their eldest, and only surviving child, Helen Josephine, was born in February, 1842, the two sons who were afterwards born to them having both died in infancy.

His labors were not confined to his own pulpit. In the summer of 1841 he was the first to preach the doctrines of Unitarianism at Milwaukie, Wisconsin. A large audience attended the services, and from that beginning sprang the present church at that place.

He received, in 1842, a call to become colleague with the Rev. Mr. Eliot of St. Louis.

At Rockford, Illinois, he planted the Unitarian church in 1843, where he passed some time, preaching three times on each Sunday, and almost every evening in the week. Six months after his departure, a friend visiting that place found the highest en-

thusiasm prevailing among the people, of all denominations, in regard to his power and eloquence as a preacher.

In the spring of 1844, Mr. and Mrs. Harrington left Chicago to visit their Southern and Eastern friends, and on the journey he preached for several Sundays, most acceptably, to the congregation of the Unitarian church in Baltimore (Rev. Dr. Burnap's). It was during this visit that he formed the determination to resign the charge of his parish at Chicago. This movement had been a subject of deep consideration with him for a long time, and the motives inducing him to take this step are stated in the following letter to Edward K. Rogers, Esq.

“Roxbury, June 21st, 1844.

“MY DEAR ROGERS : —

“After long deliberation, and great anxiety, I have come to the resolution, which I have sat down to communicate to you. This resolution is, to transfer my duties from the West to some place in the vicinity of my own home.

“The primary, moving inducement to this step is the precarious state of my mother's health, united to a condition of family affairs which make my presence here a matter of great importance, if not of absolute necessity.

“My mother is now considerably better than she has been, and is rapidly improving. She ascribes her restoration to her mental tranquillity, which tranquillity she believes to be dependent upon the companionship, sympathy, and counsel and support of her children.

“For anything that I now know to the contrary, my removal from Chicago will not conduce to my worldly profit. I have no place in view where I may be established. There

are two desirable vacancies in the neighborhood, but whether or not it will be my fortune to fill either of them, — whether my ministerial services will be desired or not in either place, is more than I can even conjecture.

“ I need not say to you, that it is with great pain that I determine upon leaving you ; — not that I was ever perfectly contented and happy in Chicago ; but because I feel a profound interest in the wellbeing of the church there ; — because that place has been the scene of some active, anxious labors on my part, and because a fair share of success has crowned my work, and a growing and substantial religious brotherhood is rising up to reward solicitude and toil. I regret, moreover, to leave the society at this time, because it is a period of critical interest in the Chicago church.

“ But it may all be well that I should leave you, — it may be for your advantage that I abandon my Western field of labor. Some of you, I feel assured, will mourn my departure, others will be indifferent, — a few may make it matter of congratulation. If ministers of our faith were plenty, and were willing to establish themselves in those remote fields of toil, I should have no reason to despond for you, — for I should feel that another incumbent might do you much greater service than I could. But our ministers are few, and those who would be effectual among you will, I fear, be reluctant to cultivate so remote a vineyard. We will not, however, despair of excellent things to come.

“ In respect to my own experiences among you I wish to speak with perfect candor. I said I had not been perfectly happy in Chicago, — many things made me a little uncomfortable, — but the chief difficulty lay in my own breast, — I never could fix the *home feeling* there, — and this destitution was fatal to my perfect content. I could not look upon myself as other than a sojourner there, — I

could not bear to buy a lot in the cemetery, because I was reluctant to entertain the thought that that distant territory was to be my perpetual abode, that remote soil the resting-place for my bones.

“Why did I feel so? I can hardly say. As much as anything, the *mode of my settlement* among you contributed to this feeling. I was *voted in*, as it were, from year to year. *Uncertainty of connection* was written on the very contract of alliance. You felt not permanently connected with me. I never felt the real sentiment of an abiding pastoral relation. The terms of our union bore the stamp of the uncertain, changeful spirit of the time and of the region and of the community. And it may be that this is the better way. I never objected to it, am not sure that I did not advise it, that it was as much or more the *result* of the want of the home feeling of which I have spoken as the *producer* of it.

“The *mode of raising the salary* stamped uncertainty on all things. This was voluntarily subscribed. It made me feel sadly my dependence. It seemed to place me on the ground of perpetually receiving favors. It gave me no security, no stability of position, and matters connected with this voluntary contribution often occurred that affected me painfully. There was then some uncertainty attending the grants from the East, and, all together, obstructed a lodgment of the home feeling in my heart. I have, my dear Rogers, spoken out with frankness, and with a sad and tender sentiment toward you all. I know that you will welcome this candor. I shall return in three or four weeks, shall remain in Chicago four, five, or six weeks, as circumstances may direct, and then bid you farewell.

“With affection,

“JOS. HARRINGTON.”

That Mr. Harrington was loved and respected by those most intimate with him at Chicago, that he was faithful and untiring in his efforts for the prosperity of his society, that he made sacrifices of personal comfort for their sake, that he labored in season and out of season, that he succeeded in laying the foundation of a permanent society in that thriving place, where Unitarianism was little known, and yet exceedingly unpopular, that he built up his society and relieved it from a debt which came near overwhelming it, that he did not fail to awaken that deep and growing interest in religion, which alone could satisfy a mind and heart like his, are facts too plainly appearing, in all the correspondence between him and his parish, to admit of a question.

When, in 1840, his first term of service was drawing to a close, the following, among other resolutions, were passed:—

“Whereas, the term of service of the Rev. Joseph Harrington, Jr. as pastor of this society is about to expire, in view of which he has expressed his intention to depart from this place: And whereas he has for the space of nearly six months discharged his ministerial duties to the entire satisfaction of every member of the society: Therefore,

“*Resolved*, That the contemplated departure of the Rev. Mr. Harrington excites in us the most unfeigned regret, and that we feel called upon to express our gratitude for his valuable services, our sorrow of the prospect of parting with him, and our cordial wishes for his future welfare.

“*Resolved*, That while the ministerial labors of the Rev. Mr. Harrington have essentially strengthened the cause of Liberal Christianity in this city, and gone far to build up

and promote the objects of this society, his social character has justly endeared him to all who know him, without regard to sect or denomination, but more especially to the members of this religious society.

“ *Resolved*, That the Rev. Joseph Harrington, Jr. be, and he is hereby, called to the permanent pastoral charge of the First Unitarian Society of Chicago, and that we earnestly solicit his acceptance of this call.”

On his return from the East, after his successful mission on behalf of his society, the following resolutions were passed.

“ *Resolved*, That this society gratefully acknowledge the kindness of the several clergymen in Massachusetts, Rhode Island, New York, Brooklyn, and Philadelphia, who so warmly espoused our cause and tendered the use of their pulpits to our pastor.

“ *Resolved*, That this society entertain the liveliest gratitude to their worthy and respected pastor, the Rev. Joseph Harrington, Jr., for his zealous, laborious, and efficient exertions in procuring the amount necessary for the completion of our house of worship.”

The following is an extract from a letter dated April 13th, 1842, addressed to Rev. Francis Parkman by the trustees of the society.

“ Notwithstanding the unexampled distress and embarrassments which have pervaded this community, in common with others, it is with unfeigned gratification that we are able to state that our society has been slowly but steadily increasing, that our church is acquiring a strength beyond our most sanguine expectations, cheering to the cause of Christianity and its friends. But notwithstanding all this, for which we must render thanks to a kind Providence, we

deem it our duty to set before you the great pecuniary difficulties with which we are struggling and for which there would seem to be no relief at present. The sum guaranteed to our worthy pastor for the current year is nine hundred dollars, to be increased to ten hundred and forty if possible. While we deeply regret that any contingency should have forced us to decrease his salary, we sincerely trust that it will only be temporary. He has secured our gratitude and esteem by expressing his acquiescence in this measure, and by consenting to remain with us, notwithstanding the many advantageous offers he has received from other places. Appreciating as we do the spirit of self-sacrifice and devotion which has ever guided him, we do not hesitate to say that he will be seconded by all friends of the cause in this place. We are fully aware that the liberality so freely bestowed upon us for past years gives us but little or no claim to any further assistance, but under our present embarrassments it would seem that, if ever that assistance should be continued, it is at the present time.

“Our society is composed mostly of young men of little means, struggling with adverse circumstances. They have made strenuous efforts to sustain our church, and we know they will continue to do so; they have willing spirits, but now little ability. We have dwelt on this matter, wishing our Eastern friends to understand clearly our present situation. For the future we have the most earnest hope. It has pleased a beneficent God to crown the labors of our pastor with great success. The doctrines of Christianity as advanced by him have created a deep religious sentiment in many. Their constant attendance and strong interest manifested in all religious subjects cannot but be gratifying results to him who has so earnestly labored for us, and cheering to all friends of the Gospel, which has but to be

widely spread, and prejudices and oppositions, which are now wearing away, will soon be dissipated. While we have ourselves increased in numbers, in the country round about us an equal spirit is manifested."

And that these sentiments of affection and respect continued in full force to the last is shown by the following letter, among numerous similar testimonials.

"August 16th, 1844.

"REV. JOSEPH HARRINGTON:—

"Dear Sir,— At a meeting of the members of the First Unitarian Society, held on Saturday evening, the 10th instant, a unanimous vote was passed instructing the Trustees to express to you, in behalf of the meeting, their deep regret that circumstances have rendered it necessary for you to remove from your present field of usefulness, their heavy obligations for your faithful services, and their kindest wishes for your future welfare and happiness.

"In dissolving your pastoral relations with this society, we feel that you will, like ourselves, experience many painful emotions; we also feel that our church owes its present strength and great promise for the future chiefly to your active and arduous labors, not only among us, but among our brethren at the East, and that our obligations to you are greatly enhanced by the many discouragements and privations which have surrounded you, and which are incident to a new country, and we shall look back with feelings of heartfelt gratitude and pleasure upon your sojourn with us and your faithful labors amid so many trying scenes. In assuring you, in conclusion, of the hearty wishes of the society for your prosperity and happiness wherever your home may be, we feel that we have but very indifferently

discharged the duty assigned us, in expressing the kindly feelings and intentions of the meeting.

“ J. H. HODGSON,
E. K. ROGERS.”

Thus ended his residence at Chicago. He retired with sadness from a place never wholly congenial to his taste, but with a consciousness that he had been faithful to the last. Parting with many sincere friends and true-hearted Christians, he turned his reluctant steps towards old Massachusetts.

After a short period of repose, he was invited by several prominent friends of the Unitarian cause in Boston, among whom was the late lamented Henry H. Fuller, whose hand and heart were ever ready for any good work, to take measures towards establishing a new society at the “South End.” He labored zealously and effectually in this cause; and while thus engaged, he was applied to by the “Benevolent Fraternity of Churches” to supply the pulpit of the Suffolk Street Chapel, made vacant by the resignation of the Rev. Mr. Sargent. He engaged to preach for them one year; hoping that, within that period, the new society would have accumulated sufficient strength to become permanently organized. But owing to circumstances which it is unnecessary to detail, it was found impracticable to carry this project forward, and it was either given up, or the proposed society was merged in some other congregation. The committee and worshippers at the Suffolk Street Chapel would gladly have had him remain with them as a permanent pastor, but he preferred a different field of labor.

During the winter of 1844-45, he preached two Sundays at Hartford, Connecticut, before a Unitarian society, first organized in July, 1844; and he was urgently requested to accept a call from them, but declined the offer at that time, feeling himself pledged to stand by the "South End" enterprise, until its fate was finally decided.

In April, 1845, his second son was born, again awakening in his father's heart that most delicious of all earthly dreams, the hope to leave behind him one who should bear his name to posterity, but in one short month this hope was blasted.

The call to Hartford was unanimously repeated after his engagement at Suffolk Street had terminated, and it was accepted. On the first Sunday of January, 1846, he preached his first sermon to the congregation as his own people.

To detail the events of the next six years of his Christian ministry is much easier than to appreciate the peculiar difficulties of his position. His was not a life of ease. The society was small and unpopular, surrounded as it was with other denominations who would naturally look with extreme aversion on the intruder. He felt, from the beginning, that his labors would be arduous; and while he hoped for the best, he never participated in the sanguine expectations of many of his people.

There was not only a strong prejudice against the doctrines of Unitarianism at Hartford, but a decided disinclination to allow their apostle to be admitted into the society of other clergymen. He was avoided, publicly and privately, by some ministers of the

Gospel, who carried their exclusive feelings further, perhaps, than they would have done, had they been better acquainted with his real views, or with the Christian character of him they proscribed. And although he was occasionally associated with them in the cause of education, of which he was a most active, well-informed, and efficient promoter, yet there were some who could never lay aside their antipathy against one who rejected the doctrine of the Trinity. Mr. Harrington, whose soul was large enough and charitable enough to embrace in love all Christians of whatever denomination, and who acknowledged the common brotherhood of all mankind, suffered intensely from the chilly and oppressive atmosphere of religious intolerance. But to the general rule there were some honorable exceptions, — men distinguished, not only for their liberality in doctrine, but for many of those noble qualities which give dignity and authority to the clerical profession.

It is but an act of justice to mention the names of the Rev. Dr. Bushnell and the Rev. Thomas Clark of Christ's Church; nor should the late lamented Gallaudet be forgotten, — a firm believer in the "Orthodox" faith, but an advocate of freedom of opinion, and one whose heart beat in unison with that of his persecuted friend in every philanthropic cause.

Better acquaintance with the tone of Mr. Harrington's character, his blameless life, his ardent labors in every good work, finally won for him a more friendly feeling, and melted away something of that icy coldness which chilled and saddened the first years of his life at Hartford.

But soon another trial awaited him. It became evident that the church in which he preached at Hartford must be sold, unless the debt of the society could be liquidated. This his people were wholly unable to do, finding quite enough to contend with in discharging their ordinary expenses. Bitter experience in his former effort to beg for the church in Chicago had taught him how irksome, how humiliating, how repulsive to all his tastes and sensibilities, would be the task of soliciting in person the aid which his people demanded.

He felt that he could not propose this course ; but he received from Dr. Gannett an urgent letter, putting it to his conscience. " You are," he writes, "*the only man who can save the church.*" And as he revolved the subject in his own mind, it so appeared to him, and he felt, that, however distasteful, repulsive, was the effort, he had no right to listen to suggestions of personal sensitiveness or individual scruples. Conscience pointed the way ; he had but to go forward. Home, ease, health, and as it proved, life itself, were sacrificed at last. He entered with characteristic resolution upon the disheartening work, — desperate it might almost be called, for his society had small claims, as he too well knew, upon the sympathies of others, and he had already gleaned the field for his flock at Chicago.

Many will long remember the Christian manner in which he fulfilled his wearisome task, and the manly appeal which won its way to all hearts.

While on this mission, his power as a preacher was first revealed to his brethern in the ministry.

He gained many to his cause, because it was his cause, and his whole heart was in it. Generous men, whose names it would not be delicate to reveal, came forward to the rescue of the church at Hartford, and by their sympathy threw an occasional ray of sunshine over the dark and lonely hours of heart-sickness he suffered while engaged in this uncongenial work. No eye but the All-seeing fell upon the discouraging struggles he went through, none but He could see the self-denial of his faithful servant, who, with His blessing, was successful, and brought his church triumphantly out of all its troubles. And the grateful thanks of his people threw back bright, golden tints over the rough and thorny path he had travelled.

Through all these years of his residence in Hartford, Mr. Harrington was earnestly engaged in advancing the cause of popular education, and his labors were justly appreciated. "He was appointed, during this period, Chairman of the Board of Visitors of the Public Schools, in the success of which he took a lively interest; and he continued to fill this office, to the entire satisfaction of all parties, till he left the city."

He labored continually for the good of others; and that he also had his own private perplexities and difficulties, the following extract from a record, never intended for publication, will plainly show.

"During all this time, the expenses of his household were reduced to the least possible outlay consistent with his position; his library received no additions except from the

occasional generosity of a friend; he allowed himself no journeys, nor even the relief of exchanges, because he felt that he had no right to expend money on himself. Passionately fond of music, he refrained from attending concerts, and, in short, denied himself every enjoyment which cost money, and all luxuries and comforts, till he could feel that they might be conscientiously indulged in. Always scrupulously neat in his person, his clothes were nevertheless often threadbare. Till his debts were paid, he said he must consent to 'look poor.'

"He never allowed a laborer to call twice for his pay. One morning he was discussing, at home, the economical expenditure of a small sum of money, which was all he then had, when a man called to whom the greater proportion was due for labor performed the previous week. On the spur of the moment, it was suggested that he might call again the next week, when the quarter's salary would be paid, but Mr. Harrington unhesitatingly replied, 'No, never do that; if any suffer, let it be ourselves.'"

All old debts, in some instances forgotten by the creditors themselves, were one by one wiped away, principal and interest.

Thus he lived, at that time, isolated from all his old friends, excluded from the sympathy of most of his fellow-clergymen, struggling with limited means, compelled to see his beloved wife deprived of the luxuries and even the comforts to which she had been accustomed, giving up, not only the indulgences of refined taste, but even the books which he most longed for; heroically denying himself every gratification for the sole purpose of discharging his debts, and doing his duty as a Christian servant of God; and all this with perfect submission, without com-

plaint or murmur, without opening his burdened heart to his most intimate friends, for fear of distressing them. Is not this heroism higher than that which conquers a thousand cities?

It was early in March, 1852, when it seemed certain that his efforts to save the church at Hartford would be successful, and but little more remained to be done, that he received the first intimation of a call to San Francisco. He replied that he could take no subject into consideration until he had finished the work upon which he was engaged. This was done in the following May; but as soon as he came to the quiet and confinement of his own study, he began to feel the effect of his exertions, and from that period he dated the disease, which, gradually developing, aggravated by various causes, terminated his earthly career. He was never well, never himself again.

When the proposition to go to California came before him for definite consideration, and the novelty of the idea wore off with familiarity, his desire was to determine what he ought to do. He felt that it was not his duty to remain permanently in Hartford,—he had done his utmost for this parish; and his conviction was, that he was called to do more good elsewhere than he could accomplish in that narrow sphere.

He pondered long before he decided on this great move, and his will seemed to repose entirely on the will of God respecting it. His deliberation ended in the resolve to devote himself, with all the energy of his being, to the work of the Gospel in this inspiring

field. While passing a few days in New York and Brooklyn, on an exchange, in June, he took a severe cold, from the effects of which he suffered acutely, being under constant medical treatment from that time till he left for San Francisco. Few of his parishioners knew how ill he was during the last three weeks of his stay in Hartford, having, for two Sundays previous to the last, only left his bed to perform public services, returning to it as soon as they were over. The exertion and anxiety consequent upon removal, packing furniture, &c., were exceedingly exhausting to him; but as he was enjoined in the call to California to make as much haste as possible, he allowed himself no rest in preparation for the steamer of the 20th of July. His physician said that medicine was of little avail while his mind and his time were so occupied, but recommended the sea voyage, and thought that when once "off soundings" he would be well again.

His last sermon was commenced late on Saturday evening, after a week of incessant toil; and, when finished, he was so exhausted by the effort that nothing but the excitement of the occasion enabled him to deliver it. "His deathly paleness was remarked by many, who, ignorant of what he had gone through, attributed it wholly to his feelings at parting with his people. This parting, no doubt, tended to depress him, but he was fitter at that moment for the seclusion of a sick chamber than for the services of the pulpit. His discourse was, however, delivered with more than his usual energy, and to a crowded house, many having come then who never entered

the church before. Expressions of regret at his leaving came alike from all denominations, and to his people the occasion was one of the deepest sadness and bereavement."

The strong feeling of respect and attachment entertained towards their pastor was manifested in public and private. The following resolutions were unanimously adopted and placed on the records of the church.

"Whereas, the Rev. Joseph Harrington has tendered his resignation of the pastoral charge of the First Unitarian Congregational Society of Hartford: And whereas, its acceptance by the society is deemed a suitable occasion for expressing the fraternal and respectful regard cherished by us towards him: Therefore,

"*Resolved*, That in his connection with us, since the completion of the church, he has attracted to himself the full measure of our confidence, esteem, and friendship.

"*Resolved*, That while his extensive acquirements and eminent abilities will amply commend him to all that fraternize with us in religious sentiment, we shall take pleasure in bearing record of him as a gentleman estimable and exemplary in all the walks of social life, as a minister of superior endowments and attainments, as a religious teacher of reliable and acceptable Christian doctrine, and as a pastor assiduous, affectionate, and faithful in the discharge of his various duties.

"*Resolved*, That while this society reluctantly accepts the resignation of Mr. Harrington, it cherishes unwavering faith in a prosperous future, and at the same time it cannot but hope that the sphere of the usefulness of Mr. Harrington will be extended by his proposed withdrawal to a new field of labor.

“ *Resolved*, That we cordially unite our best wishes for his future success and happiness, and fervently invoke Heaven to shower upon him its choicest blessings.

“ *Resolved*, That the secretary transmit a copy of the foregoing resolutions to Mr. Harrington, and cause the same to be published in the daily papers of this city.”

The following extracts from a sermon preached after the decease of Mr. Harrington, by Rev. Charles Brooks, before the Hartford society, give an interesting account of him as a minister.

“ In a community where a profound philosophy of human life, a divine right of mental freedom, and where Christian hopes of a true millennial glory are as common as household words, Mr. Harrington was born and educated. He breathed these principles wherever he went, and they made him what he was, and they are calculated to make such persons. They present no obstructions to the utmost expanse of mind and heart. Both intellect and affection develop under their influence as naturally as the petals of the rose unfold and expand beneath the sunshine and the dew. I have stated these facts and made these remarks, because they furnish the only proper position from which the taste, opinions, and character of our friend can be viewed.

“ With these truths before us, let us look at some of the salient features of his mind and heart.

“ You remember his zeal for the improvement of common schools, and the extension of education. You can now see that he would have been a traitor to his own training and his own faith if he had folded his arms in idleness and unconcern. All voices in your city, — the public papers and your valedictory resolutions (unanimously voted in your parish meeting), all unite in saying that he conferred permanent benefits on the schools, by elevating the standard

of teaching and multiplying the means of improvement. That his heart was in the work, is proved by the fact that the children delighted to see his pleasant face, and hear his rich, musical voice in their school-rooms. A bad man cannot win the permanent love of children.

“You remember the affluence of his conversation during his parochial visits. He was a genial spirit, and loved to talk. So remarkable was his eloquence in social debate, that he would at times throw over his thoughts a drapery of illustration as glorious as the flush of morning on the western hills. Commanding a wide compass of phrase, his extemporaneous sermons had a freshness and electricity which touched all hearts. It is said that ‘he never missed the right word.’ This is no small praise in our community, where we daily witness such random heaping of turgid epithets. Few can always command the word that geometrically covers the idea. Many of us, in pensive mortification, are obliged to carry our diamonds in broken baskets.

“He was a man of affairs, and could manage business well. With this part of his character, I became personally acquainted during his mission to Massachusetts, last winter, to gather funds for liquidating your parish debt. In this, he seemed to me to be a man of good judgment, sterling integrity, and indomitable perseverance. *He* was not for looking back, when the journey lies forward. Throughout that arduous and unwelcome service he bore himself like a scholar, like a gentleman, and like a Christian. He knew that he was laboring for a people who could appreciate his efforts. Full to overflowing with his subject, I marked the courteous gravity and gentle patience with which he repeated the details, whenever requested. His public ‘Appeal’ showed his tact; it was mercantile and short, just the two qualities to win our ‘merchant princes.’ Your gratitude to

him I know is deep and hearty. By his success, he has connected his name for ever with your church, and you will rejoice to transmit it in your permanent records.

“Not devoted to metaphysics, he preferred to preach about the common ideas and pursuits, the common wants and hopes of man. As he was gifted in understanding the common affairs of the world, and discerning the ruling motives of men, there were few who could preach better on this text: ‘Thou art the man!’ With sin, in every form, he held no parley, made no compromise. You can testify to his fidelity.

‘Thou knowest how bland with years his wisdom grew,
And with what phrases, steeped in love,
He sheathed the sharpness of rebuke.’

“Knowing how the masses think and feel, he could look from their angle, and therefore his appeals were full of practical philosophy and common sense. If he had faults of style, they arose from having too many words and too many rhetorical figures.

“As an expounder of the Sacred Scriptures, he was cautious and faithful, bringing to his aid all the light he could find in the wide circle of differing commentators, believing that others were as sincere as himself, and perhaps more learned. He was a prayerful student of the Book of books. His reverence for it prevented him from touching the harp of the Prophet with that unholy violence which snaps its chords. He left the place of his birth, where the conflict about doctrine had nearly ceased, and came here, where it has just begun. He brought twith him the light of truth, sanctified by the warmth of love. The weapons of his warfare were Scripture and argument, *never* ridicule or denunciation. He did not believe that slander or fagots have the essence of persuasion in them. His ruling aim was to

express the whole will of God, and declare the whole Gospel of Christ, regardless of human creeds or worldly success. He went with his whole soul for the whole Bible, and that made him higher and deeper and broader than all sects. He was

‘ That freeman whom the Truth makes free.’

“ You will long remember his extraordinary power in reading the Sacred Scriptures. So thoroughly did he apprehend their meaning, that his reading of them had the value of a commentary. His prayers, too, — how varied ! how fervent ! how humble ! In the administration of the sacred ordinances, he adhered to the simplicity there is in Christ, and left the complexity there is in men.

“ In his parochial duties, he was genial at the marriage feast, tender in the chamber of sickness, and sympathizing in the house of sorrow. His religion could be better defined by the word *love*, than *justice*.

“ Perhaps his peculiarity was his wholeness. He seemed a fortunate blending of all the forces, physical, intellectual, and moral. There were none of those ragged projections which mar symmetry. The intellect, as well as the passions, was subjected to conscience, and conscience was enthroned as God’s representative in human nature. This favorable adjustment of parts and harmonious action of powers made his judgments seem to others like common sense and natural truth. When a man thus fits the world, and the world fits him, his decisions may be relied on.

“ We do not suppose that he was infallible, or that he was without the imperfections which may grow out of a decisive, hopeful, and masculine character. Shadows are a consequence of sunshine.

“ There are several pleasing traits on which I have not time to speak, and there are many ties which bound you to him which your hearts can feel better than I can describe. I know you will do justice to both.

“ We come, then, to this conclusion : that he was a wise man, a good scholar, a warm friend, a safe counsellor, an eloquent preacher, a faithful minister, and a devout Christian. The conscientious convictions of such a man, resulting from mature examination, are entitled to respect. Let us glance at a few of them.

“ He was a conservative, and not fond of aëronautic expeditions in theology. In essentials, he was for unity, in non-essentials, for liberty, and in all, for charity. Rejecting all creeds of human device, he accepted the Bible, the whole Bible, and nothing but the Bible, as his creed. Accordingly, he believed that there is one God, the *Father*. That the government of *this* world, and all worlds, is paternal, and that it is as just for God to be merciful as it is merciful for him to be just. He believed in Jesus Christ as the promised Messiah, the one Mediator between God and man, the divine Teacher, the all-sufficient Saviour, the visible Representative of God, who is invisible. He believed that every child is born pure, and that Christ said what was true when he declared that ‘of such is the kingdom of Heaven.’ Moreover, that the child, under proper Christian nurture, will grow up a Christian, and that the development of the moral character and spiritual life will be as natural as the growth of the plant, or the progress of the seasons. It would obey a great law of nature. He believed that man is philosophically and morally free, — free to think, free to will, free to act, — and is therefore responsible ; that he is placed in this world at school, schooling for eternity, and therefore has the making of his own character, and that his character here determines his condition hereafter. He believed that error is mortal, and cannot always live ; truth immortal, and can never die. He believed that God’s grace is unpurchased and free ; that the terms of pardon and redemption are offered, ‘without money and without price,’

to every sinner ; that heaven is open to every holy and pious mind ; that God will give his sanctifying spirit to all who truly seek it, and will at last render to every man according to his deeds.

“ With such a faith, and the character that such a faith makes, no wonder that he was selected as the fit expounder of enlightened and rational Christianity to the wide-awake, independent, and exposed Unitarians of San Francisco. He was emphatically *the* man for that important mission.”

Mr. Harrington left Hartford on the 14th of July 1852, to visit his friends in Roxbury before setting out for California ; and on the 20th, he, with his wife and daughter, took passage from New York in the steamer Illinois for Aspinwall. During the voyage, he suffered much from debility, but attributed it to the effects of sea-sickness. Although there was no rough weather, he could sit up but little, and was ill-fitted to endure the hardships of the route across the Isthmus to Panama. An extract from Mrs. Harrington’s account of the journey says : —

“ Words have no meaning when attempting to describe our three days’ travel from Aspinwall to Panama. The debilitating atmosphere, wretched, dirty food, and miserable lodgings, added to the excessive fatigue, making it almost unendurable for persons in full health and strength. We rode on mules from Cruces to Panama, a distance of twenty or twenty-five miles. We started at seven, A. M., and rode, with only once dismounting, till half past nine, P. M. The road was in its worst state, and Mr. Harrington’s mule, in struggling through the mud, twice broke the girths and threw him off. During the first three hours the rain fell in such torrents as can only be seen in tropical climates, and

we were, of course, thoroughly drenched. Arriving at Panama, we were put, ten or twelve (ladies and gentlemen indiscriminately), into one room, with dirty cots to lie on, and no means of washing or of changing our clothes."

The steamer in which their passages for San Francisco had been engaged having been filled up with United States troops, they were compelled to wait six days at Panama.

Mr. Harrington had been assured, before leaving New York, by persons on whose statements he had reason to place implicit reliance, that the fever which was said to prevail at that time on the Isthmus was confined almost exclusively to low and dissipated travellers and the laborers on the railroad, and that, with proper caution, there was no more danger then than at any other season. This statement was in some degree erroneous, and as it proved, it was impossible to guard against exposure and over-fatigue.

There were many cases of Panama fever on the voyage to San Francisco; and though none of these proved fatal among the cabin passengers, there were, from this and other diseases, a number of deaths during the passage. At five of the burials at sea Mr. Harrington officiated, and he exerted himself to the utmost to console the bereaved, who in several instances were left entirely alone in the world.

On the last Sunday of the voyage he was for the first time able to preach. His sermon, which was extempore, was on the "God-given power of the human will for self-discipline."

They reached San Francisco on the 27th of August, where they found kind friends ready to greet

them and welcome them heartily to their new home.

On the following Sunday he preached in the United States District Court Room, to a large number of persons. This was a most delightful surprise to him. Accustomed to small beginnings, he had not expected so large a congregation; and in the course of the week he was gratified to learn that he was wholly acceptable in his new pulpit.

The next Sunday, the Court Room was so crowded that many went away, unable to procure seats. A large hall was afterwards engaged as a place of worship; and although it was feared that it would prove too large, the first service determined that even this would not comfortably seat all who came. Here Mr. Harrington preached three Sundays, occupying the intervening weeks in making acquaintances among his new society, and also among other denominations. In that freer, broader atmosphere, where the narrow bonds of sectarianism loose their hold, the cordial hand of brotherhood was extended to him by ministers of differing theological opinions, giving him, for the first time since his entrance into the ministry, the happiness of unrestrained association with the clergy.

The Building Committee now became much interested in the project for a new church, and Mr. Harrington entered warmly into their plans. But his health failed him, and after struggling manfully against the evil which had been long threatening him, he was obliged to yield to the diseases whose combined force he could not resist.

But the account of his illness can be best given in the words of her whose privilege it was, after a happy union of nearly eleven years, enriched by an ever-increasing store of mutual love and respect, to stand by his bedside, administering and receiving comfort to the last.

“From the moment of arrival, he was in health less and less himself. He had one or two attacks of slight illness, commencing with chills, which confined him to his bed for a day or two at a time ; and his friends and physician said that he was passing through an acclimating process, and that it might be a month or two before he was quite restored. The fact that almost every one goes through acclimation after arrival, more or less severe, was the reason that his symptoms did not cause more alarm.

“About the first of October his debility seemed to increase ; a short walk fatigued him so much, that he was obliged to lie down after it, and all exercise was disagreeable to him. At last he complained of constant chilliness, and one evening, after returning from a call, he went to bed shivering violently. A burning fever ensued, accompanied by severe pains in the limbs and back, and intense headache. His physician pronounced his disease Panama fever, but without aggravated symptoms. On the third day he was seized with congestion of the heart, which resulted in paralysis, from the waist down. His prostration was then so great, that he could not turn his head or raise his hand ; but from that time he suffered no severe pain.

“After the first night of this excessive weakness, he first spoke to me, with great solemnity, of the possibility of not recovering, calmly expressing his wishes with respect to certain business matters, in that event. I strove to do away with such thoughts, as neither myself nor the physi-

cian had any apprehensions at that time as to the result of his illness ; but his seriousness was not changed, and I now believe that from that time his conviction was, that his end was at hand. He seemed to see at a glance through the efforts at lively conversation by his physicians, in order to induce him to relinquish the idea of his danger ; and one day, in particular, after one of the consulting physicians had been telling the news, and giving an animated description of late occurrences, which he thought might engage his attention, he turned to me and remarked : ‘ Dr. Merritt’s motto is, Encouragement.’ He watched his own symptoms closely, counted his own pulse, watched the effect of all medicines, and knew from hour to hour the slightest change in his case, as well as if he had been a physician. Throughout his entire illness his mind was apparently as clear and active as when in health.

“ He seemed utterly at rest in spirit, reposing unhesitatingly in God’s will. I once asked him if he regretted in *any event* that he had come to California. He replied, ‘ No, — the call was from God ; I did my duty ; I would not but have come.’ Perfect calmness possessed him, — ever grateful for favorable symptoms, — ever un-murmuringly resigned in discouraging change. He prayed constantly and fervently for entire submission on the part of *both*, in the event of separation, and his faith was unflinching in *re-union beyond the grave*.

“ On one occasion, when incidental reference was made to a person who had treated him ill, he said ‘ *all resentment is wiped away.*’

“ He never forgot, in his hours of extremest pain or weariness, the comfort of those who were watching with him ; caring lest they should become exhausted through fatigue, or lest, through their devotion to him, their business or their home duties should suffer. He also constantly contrasted

his own sick bed (surrounded by wife and friends) with many others in California, whose suffering occupants endure *alone*, and die far from all that their hearts hold dear; and for the three weeks that he lay on 'his bed of languishing,' not a murmur, not an expression of impatience, fell from his lips.

"With the paralysis, the disease which had caused him so much suffering before leaving Hartford [inflammation of the kidneys], reappeared; and though from the deadening of the nerves of sensation he suffered no pain, yet the symptoms were aggravated and unaffected by medicine. The physicians considered that he suffered from a *complication* of diseases, each influencing the other. At this time there was but slight change in his general symptoms. He regained the use of his limbs *a little*; but there was no return of sensation to the spine.

"Owing to his being much disturbed by the noise of workmen, engaged in making additions to the hotel in which we boarded, the physicians advised his removal to some quieter place, and accordingly, on Saturday, October 30th, he was carried a short distance to the house of his generous friend and parishioner, Captain F. W. Macondray. We watched anxiously for the effect of this exertion upon him, but we could not see that it was other than beneficial. When he uncovered his face after being laid on his new bed, it wore such an expression of pleasure, that Dr. Merritt remarked, 'Why, Mr. Harrington, we will move you every day, if it improves you so much.'

"The next morning (Sunday) Dr. Morrison found him much better. He had passed the night in great comfort, and his general symptoms were highly encouraging. The doctor observed, 'You have nothing to do now, Mr. Harrington, but to *get well* as fast as possible.' During the day, the news of his being better spread rapidly, and many

friends called to congratulate me on the happy change. Joseph himself seemed gratefully, prayerfully, accepting life a new.

“When the doctor came to see him, about ten o’clock that night, he found a great alteration in his pulse, and every indication of rapid sinking. He only intimated his fears to one person, — the friend who was going to watch the latter part of the night. I went to bed after midnight, in the adjoining room, entirely unconscious of any change.

“In the morning he was evidently so much worse that all my fears returned. Three additional physicians were called in, but they could suggest nothing to stay the precious life that was fast ebbing away. Joseph watched their faces as they examined pulse, tongue, and skin. *Question* seemed unnecessary; their countenances were hopeless. When I returned to the room after a short absence with the physicians, and stood back of his pillows, that he might not observe the emotion which could not be controlled, he turned his head quite round to see me, saying, ‘Ah! you cannot conceal those tears.’ From this moment he accepted *death* in the same spirit in which he had received the prospect of returning *life*. With respect to the dear ones he must leave behind, he said he had no fears, — God would provide for them. During the day he remarked, ‘I don’t think of myself; I feel only for my bereaved wife and child.’ And again, ‘Tell my dear mother that I loved her devotedly, and always loved her.’

“Among his associates, with whom he had conversed frequently while at San Francisco, upon matters of *opinion* and *faith*, was an Episcopal clergyman, who did not believe that the faith of a Unitarian would support the heart at the hour of death. He stood at his bedside in silence. ‘Brother Moore,’ said the dying Christian, ‘One of us lieth low, and the other standeth erect, through the will of

the same merciful Father. I go willingly, — joyfully, — all through a glorious Saviour.’

“Once he said, ‘I fear the Lord has marked me for his own.’ ‘No,’ said I, ‘you *trust*, you do not *fear*.’ ‘O yes!’ he replied, fervently, — ‘perfect trust and perfect submission.’

“Gradually he grew weaker in body, but his clear consciousness never forsook him; he fully appreciated his dying state.

“He had always had a great dread of physical pain, and now, while speaking to me of the slight comparative suffering of his illness, he added, ‘Oh, if it would please the Lord to let the last hour be without agony!’ And his prayer was answered in mercy. God took him gently to himself. The last words he spoke were in recognition of his child, ‘My own darling little Nelly!’

“At eight o’clock in the evening (Tuesday, November 2d, 1852), he passed serenely to his eternal reward.

“From the commencement to the end of his illness, he was surrounded by every comfort that devoted friends could furnish or wealth procure. Not only to the family of his hospitable parishioner, and to his own congregation generally, was he an especial care, but friends of all denominations vied with each other in kind attentions and faithful watchings. The house was perpetually thronged with anxious inquirers and eager offerers of service; and if love were strong to bind on earth, he must have been spared.

“The burial service was conducted by Rev. Mr. Hunt, of the Orthodox church. He used (by request) the ‘service’ of the Unitarian Church of St. Louis, and made a beautiful and touching address upon the character, life, and death of his lamented brother.”

The remains of Rev. Joseph Harrington were interred at San Francisco, November 4th, 1852, and at Forest Hills Cemetery, Roxbury, Massachusetts, December 13th, 1853.

The news of his death spread sadness over the hearts of many, who, even in a short acquaintance, had become strongly attached to him ; and in various parts of the country, where Mr. Harrington had been best known, obituary notices appeared in the religious and secular newspapers, expressing profound grief for his loss, a just appreciation of his learning, and admiration of his power and eloquence as a preacher.

The loss to the society at San Francisco seemed irreparable ; and their sentiments were expressed in the following resolutions, passed on the 8th of November, at a meeting of the Unitarians of that city.

“ *Resolved*, That the death of our beloved pastor, the Rev. Joseph Harrington, has impressed us with the profoundest sorrow.

“ *Resolved*, That whilst we bow in submission to this most afflicting dispensation of Providence, we cannot but feel that we have lost the head of our church ; one who was pre-eminently fitted to be the pioneer of our faith upon the Pacific, and around whom might well cluster all the hopes and efforts of our new society ; while our city has lost one whose influence, both as a Christian minister and a practical philanthropist, would have been wide-spread and highly beneficial.

“ *Resolved*, That the brief but delightful connection allowed us with our departed pastor and friend has endeared him to the hearts of all of us, and taught us how to appreciate the greatness of their loss who were connected with him by the ties of natural affection.

“ *Resolved*, That we sincerely sympathize with the family of the deceased in the distressing bereavement which has befallen them and us, and offer to them our heartfelt condolence in our common misfortune.

“ *Resolved*, That these resolutions be entered in the records of our society, and copies transmitted to the family of our late pastor.

“GEORGE V. NOYES, *Secretary.*”

“ So passed from earth to heaven God’s gifted and faithful servant.”

From the time when he prayerfully consecrated himself to the work of the ministry, all events assumed to him a religious aspect, and every nerve and fibre of his mental constitution seemed penetrated with the ethereal spirit of Christianity.

Romance, touched by celestial fire, was transformed into that beautiful devotion which for ever united him to her in whose arms he breathed his last. The heroic elements of his character infused vigor, resolution, energy, and fortitude into those efforts which would otherwise have disheartened him. His magnanimity spread a genial atmosphere around him. His devotedness to duty saved him from embarrassments, and generosity to others relieved him from anxious concern for the worldly interests of those who depended on him.

Throughout his ministerial life, filled as it was with changes and self-sacrifice, he felt no misgivings, — no want of confidence in an overruling Providence.

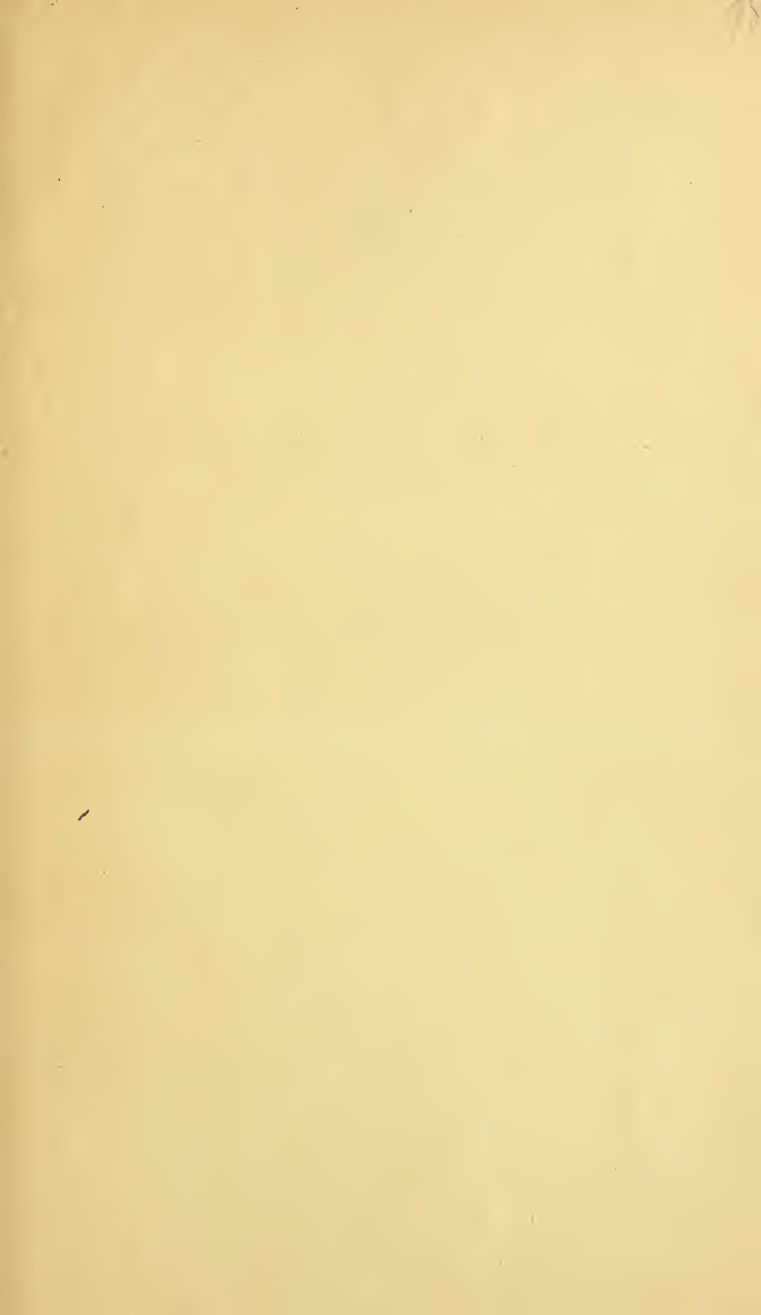
He was sure that all was for the best, and he advanced from one labor to another with enthusiastic

earnestness and trust, with absolute resignation to God's will, and anxious only to live nobly and do his duty.

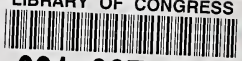
It would be difficult to find any instance of more entire self-renouncement; or of more childlike submission to the dictates of conscience.

From all those instincts of the heart that made his youth romantic, chivalrous, and even magnanimous, he advanced to those far higher and nobler qualities that made his manhood religious. His powers being consecrated to the service of God, he knew no happiness but in doing His will.

He died in the prime of life, with the most brilliant prospects of usefulness before him, admired, beloved, and revered. The light of his example still shines upon us, although the orb itself has been withdrawn from our hemisphere.



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